224 602 that of the members of a same bilateral family. Likewise, in the pounding of manioc, a2, a14, a18, a22 often work together and prepare a collective mass which will be divided among the same families, and will serve as food for the same persons as those represented in the above chart.

602 603 157 We do not know whether to attribute certain striking behavior of A17 to his classificatory position or to his individual characteristics. He is very clearly conscious of his almost patriarchal position in the midst of the group and of the fact that all the members, or almost all, are as regards him: asuittu, asuittu, tauéttu, tauéttu, tauéttu; he dwells on it, complacently enumerating the terms with grand gestures. He is gay, jovial and finds evident satisfaction in conversation about erotic subjects, contributions to which he enhances by mimicry and appropriate contortions. Within the group, in whose activities he shares only partially, he holds no authority, explicit or implicit.

RELATIVES AND ALLIED INDIVIDUALS
OR
COLLATERALS AND RELATIVES BY MARRIAGE

602 606 There is no apparent difference between the behavior of an individual as regards his spouse's parents and his behavior as regards his own parents. That is, from the point of view of individual relationships, the order of generations takes precedence over that of degrees. Parents-in-law, parents of the third degree, are concretely classed in the second generation ("fathers" and "mothers"). The same can be said for relationships of the wife's father and mother, or of the husband's, with the spouse of these latter. No special prohibition could be noted.

607 605 Sisters-in-law (aseétasu, a1; ndédere, b1) enjoy very free contacts among themselves. They laugh, joke together, do one another small services such as that of mutually rubbing the back with the tincture of urucu (Bixa orellana). However, one is in the presence of completely exceptional relationships [76] when one passes on to brothers-in-law (asúkosu, a1; tarúte, b1), or more exactly (since the name asúkosu does not arise from marriage with the sister but is previous to it) to cross-cousins (masc.).